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THE WAY.

BY VIDA VENTURE.

Nay, pilgrim! Nay;
It is a narrow way;
Cumbered with self and sin,
Thou canst not walk therein.

Thy foot hath pressed
Earth's highways of unrest;
Thy sandals, worn and vile,
May not this way define.

Yet stay; oh stay;
Thou needst not turn away;
Throw down thy sin, and see
How wide the way for thee.

Art sick? Poor soul!
Jesus can make the whole;
Bathed in thy crimson flow,
Thou shall be white as snow.

The way is free
For all mankind — for thee.
List! though thou comest late,
Fair Mercy's at the gate!

Nay, wander! nay;
Christ is the only way;
Hither, nor farther room;
His love shall light the home.

FEATHERS FROM A FLYING WING.

BY GILBERT HAVEN.

Caught among the snows of Northern Iowa, for a Saturday's rest I may dissolve an hour into an essay — profitably to myself, perhaps, if to no one else. A revisit for a week or two to this section, where official duty still lies, partly to aid some of the Churches in raising a little money, partly to aid myself in liquidating too large obligations for churches and schools, finds me, strangely enough, with a whole day at my disposal. I expected to have been riding all day to meet another appointment; but I exchanged one service there for three here, with the release of a hundred miles' ride in the cars as the *quid* for that *pro*, having, in the stead, a ten miles' ride across the prairies, in the teeth, and very biting teeth, too, of an arctic north-wester. This is the first day for the last week that I am not booked for a speech or a sermon. Only last Saturday, in the nice city of Dubuque, the pastor of our First Church very generously offered me the privilege of lecturing Saturday night, preaching and administering the Sacrament Sabbath morning, addressing a Bible class and Sabbath-school an hour in the afternoon on Palestine, and preaching in the evening! And this, too, with engagements before me for every day in the week, except Saturday! Was ever liberality more liberal? He was one of "we 'uns"—an Arkansian; that accounted for his generosity. A close-fisted Yankee would have never been so open-handed. I was compelled, greatly to my regret, to decline all, except the lecture and the morning sermon, with the Palestinian tour contracted into ten minutes.

The run since, hither and yon, across these northern Iowa lines, finds me this Saturday noon at the seat of the Northwestern Iowa University, at Fayette, and in the library of its president, Rev. J. W. Bissell. A pretty outlook from these windows gives "quite considerable" hills, tipped, in some instances, with woods — a cozy, romantic, school-like spot. The big building of stone is its college. The acres about are its endowment. Could it cash the latter, at city prices, it could duplicate and quadruplicate the former.

The history of this college illustrates not a little how such institutions happen to be where they are. A rich farmer, worldly, and anti-everything religious and educational, had a devout wife. They want their children educated. She confers with her pastor as to where to send them. "You need not send them at all," is the reply; "build your school here." Her husband is interested via his wife, and partly as a speculation, partly for his children, puts up the building. His son-in-law, a leading member of our Church, shares in the spirit and the liberality, and the senior gives not less than thirty thousand dollars, the junior twenty-five. The

giver gets his reward, for he is happily converted in the college chapel, and dies triumphant. His wife, the true alma mater of the college, still lives, and seems as deeply interested in the institution as she was before it began to be. Brother Alexander, the founder, and Brother Robinson, the co-founder, are thus responsible for the existence of this "university." Of course the thought as to whether it could not have been more wisely located will obtrude itself; but so it does at Williams and Amherst and Middlebury and Dartmouth; so it does even on the cramped campus of Yale and of Harvard. Fayette has as good and great expectations as any of her sister prairie spots (in some respects better), and it may yet struggle through, and be, in time, as big as the biggest, which biggest were as small as it is when no farther along in years. Dr. William Bush, now of Texas, has been its principal intellectual founder, and his young successor wears his honor well; while his co-workers, Prof. Ingham, Vanes, and others, are as good teachers as have been at greater schools.

Right here I might make another note about that State University question, on which my good brother, Dr. Fellows, took me up so sharp, and which, with your clothes, not mine, gave me a double pull at the bit in the same number of the HERALD. I find this controversy had broken out before my coming hither, and that I had unwittingly touched a sore spot not yet healed. Only a year ago a controversy broke out in *The Northwestern* on the occasion of one of those sharp and just and powerful editorials with which it is apt to abound, touching in this case, the propriety of Christians supporting a Christless college, and the Christian State sustaining anti-Christian education. Our good brother, who took me up for asserting the super-METHODISM of the students, as in contrast with the sub-METHODISM of the Faculty, in the issue of *The Northwestern* of the date of Jan. 28, 1874, declares, as a proof of the benefit of the State University to Methodists, that "of 350 students in the collegiate department last term, over one hundred came from Methodist families." He also adds: "Last June 19 graduated from the collegiate department for the degree of A. B., 14 of whom were professors of religion, and 9 of them were Methodists." This shows either a very great change between January and October of the same year, or a re-purposing of the argument, to cover a new point. If Methodists so numerous as to have nine fourteenths of the Christian graduates in the year before, and probably that same ratio of all the graduates (for the five non-profs were as likely to have the same proportion of Methodist origin as the religious portion), with a one and half of fourteenths, and more than twice as many as all other Churches put together, there must have been a remarkable change in eight little months to bring them to less than one fifth of the whole number, and only a little more than half the number of the two rival, and as far as college honors go, superior Churches. "Over one hundred," out of three hundred of it, is also a greater proportion than later figures allow. Our brother will have to compare himself with himself, over the risk of coming out where such comparisons, the Scriptures saith, usually terminate.

But Keokuk is here, and I must stop. But I cannot put up the pencil before I congratulate my Boston brothers over the grand words of their Preachers' Meeting on the national situation. How often have its words rung out for the direction of the nation! but never better than now. The Church must speak the word bravely. Our country must be saved by the men of to-day. Yesterday for yesterday's heroes; today for to-day's.

No man sees the situation better than the President; and if Phillips commands the country, which has followed him so long, well pause before it condemns. The South must be saved by the "sleeping giant," as Summer styled the opening clause in the Constitution. That is the duty of to-day. Thank God that our Massachusetts ministry leads the column in its declaration.

WAITING ON GOD.

BY REV. JAMES MUDGE.

This age is one of hurry and bustle. It is active, not meditative. Good people are full of work for the Lord, while they take very little time to think about Him, or bow adoringly before Him. Enterprises of benevolence are pushed with enthusiasm, and there is great interest in religious events, but the quiet contemplation of eternal themes and the silent worship of Almighty God are well nigh forgotten. The type of religious conversation which prevails in ministerial and other circles will be found to run almost wholly on topics external to the inner life. It is doing good, not being good, which absorbs attention. It is bringing men into the kingdom, and not the aiming at perfection in holiness, which is commonly held up as the all important matter.

But the warm greeting at West Union put out the cold with its heat. What strikes one strangely, in these comparatively new towns, is the superlatively old culture. Here is a village on the prairies, which is denominated "a Little Washington," so active is it in political matters. Just now it rejoices in a newly-elected member of Congress, who was a student of Cazenovia. It might also be called a "Little Boston," for it has its scientific club, and its all sorts of thinkers, as vagrants and self-confident, not to say self-conceited, as that unconceited centre could boast of, if ever it boasted.

The brother who took me over — a gray-bearded farmer from Vermont years ago — was president of the scientific club, and much of his talk was on those themes. The *Popular Science Monthly*, and other such works, lay on his table. He was strictly orthodox,

and Prof. Youmans and ex-Methodist Draper will have small success in swinging him from his Gospel moorings. Dr. Fuller — lawyer, banker, doctor, and minister — is another proof of the facility of the West in succeeding in everything. The minister who holds these forces in hand is equal to the situation. Rev. Mr. Berry is a scholarly man, who can reason and read as well as the best, and can sing as no scientist ever dreamed in his utmost of evolution. He sang "Almost Persuaded" at the close of the evening services, as well as any of the most famous preacher-singers from the days of Maffitt and Father Merrill, and a good ways back, to these stars — Lozier and McCabe.

Next night ten miles farther north, as near the North Pole as I cared to get. In fact, the North Pole was poking its thermometer into our faces, down below the twenties, and still on the down grade! Here too, at Clermont, is culture and the past. The good brother and his wife, from New York twenty years ago and more, the State Senator, relatives of Prof. Larabee, the host — a miller, who eats his best flour, as well as sells it, and who sends East a hundred barrels a day of highest brands — the preacher, who drove the best horse, and in the newest cutter (a Christmas present from his people), showed that it was possible to find worse places than Clermont.

With thermometer at 29 deg. below zero next morning, it was doubtful if colder places could be found. Yet so still was the air that we tried that preacher's four hundred-dollar horse and new cutter, even to the riding to the top of the hill and the top of its slope. Thirty minutes satisfied me of that experiment. With every part protected, but the eyes, one can endure it that long — in fact, some pay no regard to it, and run round without an overcoat and only a muffler, and not always that.

By parenthesis, will some scientist tell us how the eye were so differentiated or developed or evolved from common protoplasm that they alone of our external organs seem practically insensible to cold? And will they tell how Nature so guessed it out that these should be the only organs essential to use in such circumstances? I hope some of our good Methodist Darwinians will crack us that nut. Of course they know!

But Keokuk is here, and I must stop. But I cannot put up the pencil before I congratulate my Boston brothers over the grand words of their Preachers' Meeting on the national situation. How often have its words rung out for the direction of the nation! but never better than now. The Church must speak the word bravely. Our country must be saved by the men of to-day. Yesterday for yesterday's heroes; today for to-day's.

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That is the duty of to-day.

Thank God that our Massachusetts ministry leads the column in its declaration.

It is the first question of jurisdiction.

BY REV. S. R. DENNIS, D. D.

Time and circumstances emphasize truth. The morality of business can never be understood on the flood-tide of success; it is illuminated and set in relief only by depression and panic. Now, then, when we have waded the surging stream, and the water begins to shoal, is a good time to review the past, and treasure up its lessons.

The first question is one of jurisdiction (it is often an embarrassing que-

tion to our courts, and none the less so in morals and religion): What has religion to do with business? Something, nothing — just according to your stand-point. If this life is all, nothing. If there is a life beyond, transcendentally more important than this, dependent as to its final issues upon this, much every way. Are business and religion coordinate, or antagonistic? The former, beyond a question. The decay in business which led to the present crisis, the dry rot which specks so much of our exchanges, comes from the divorce of these helpmates. They work well together, and ought never to be separated, for any cause. It is not part of the province of religion to teach the technicalities of business; this belongs to our schools. She has no deliveries upon the natural laws of trade, nor does she meddle with the problem of supply and demand; this wisdom is purely a worldly wisdom. The technical parts of business, or a profession, are too thoroughly taught in our schools of all grades to need, or brook a word from religion.

Where then, does the jurisdiction of religion begin? Business has a moral as well as technical and economic side. There is

The Christian World.

MISSIONARY DEPARTMENT.

BY REV. E. W. ALLEN.

Our Missions.—Never was there a time when the Methodist Episcopal Church was called upon to give more special attention to her missionary work than at present. All her home and foreign missions are enjoying remarkably the divine blessing. "Send us more missionaries" comes from all parts of the mission field.

But how is this to be done? The Missionary Society is in debt, and in its embarrassed condition it can now do no more than sustain the laborers already in the field. To reinforce the missions already established, or establish new ones, is out of the question. Shall this state of things continue? Ought it to continue a single day? We answer, no! there is no good reason why it should continue. The Church is abundantly able to support her present missions, add to their laborers as circumstances demand, and open new missions where the providence of God clearly calls her to do it. Let the wealth of the Church be consecrated to Christ, and the missionary treasury would be supplied with all necessary funds. A million of dollars, at least, would be raised for missionary purposes by the Church at once. When will the Church consecrate itself wholly to the world's salvation?

INDIA.—The missionary work is prospering in all parts of that great field. The Oude District Conference, recently met at Lucknow, embraces 44 members, and consists of the American missionaries and Hindostani helpers of the District. The reports presented give a most encouraging view of the work, and of its progress over the preceding year. Several persons had recently been licensed to exert, principally among the natives. Four persons were licensed to preach at the Conference. The *Lucknow Witness* rejoices over the increase of the evangelizing agencies. Fields of labor were assigned to about thirty, exclusive of the missionaries. The statistics of the District are thus given:—Local preachers, 10; exhorters, 18; Church members, 268; probationers, 771; baptisms, 69; scholars in day-schools, 2,722; in Sunday-schools, 2,488; benevolent collections, 5,485 rupees; Church buildings, 7; preachers' homes, 18; school-houses, 17.

THE FIGHTER'S STORY.—Bendigo, toasting his giant legs at a comfortable parlor fire, proceeded to unfold an autobiography full of piquant interest. He began with his "first set to," at the precious age of sixteen, when he was a well-developed gamin of London, and to undertake which he was tempted by a "purse" collected from a crowd on Silston Common. Bendigo, though now a Christian and an exhorter, is not able wholly to repress the pleasure of glancing back over his triumphant career. There is still a leaven of the "old Adam" which impels him to exult in the fact that, between his first "mill," on Silston Common, to the great day when he vanquished the famous Tom Paddock, he was engaged in "twenty-one matched fights, and never was beaten in one." "What is more," continued bold Bendy, with a cheerful smile, "I never in my life had a hit on the nose hard enough to make it bleed, and in all my battles I never got a black eye. I've got something to eat and something to drink for you already. Come along! But I had made up my mind, and wasn't to be shook; so I turned round, and I see, 'look here, I never will eat or drink along with you or along with any man in a public house again as long as I live.' I've done with it."

LEARNIN G TO READ AT 63.—He abandoned drink of all kinds. "Ever since that time," he says, "not a drop of beer or spirits has passed my lips, and I never felt healthier or stronger, or more lively than I do now. I've tried the right road for two years, but I ain't much of a hand at preaching yet, because I can't read; but I'm learning to read fast as I can, and then I shall get on better." At 63 Bendigo is learning his A B C, and in order to preach. Certainly it is rarely that such a story, with such a sequel, sees the light; and its evident sincerity and truthfulness appeal strongly to the approving sympathy of the reader.

A ROUGH LIFE.—Then the venerable ex-bruiser went to tell how he had seen the inside of Nottingham jail seven and twenty times, and the newspapers were always announcing that "Bendigo is in trouble again." "When I was a boy," he goes on, "and up to the time I was a young fellow, my life was a rough one, and if I saw any chap eating, and I was hungry, I'd take his grub away from him. O, yes, I'd do that; or, if I was dry, and had no money for a drink, I'd think nothin' of making free with somebody else's; but, you see, I never would do what you might call stealing anything. Well, I had been in quad seven and twenty times, and the twenty-eighth time was for the old game." He had a row at a public house, it appears, and was arrested, and so "Bendigo was in trouble again." Brings before the magistrates, he "knew 'em well enough, and they knew 'em." His description of their worship is vividly graphic. "There's one on 'em, a hearty, John Bull kind of a man, that I took a likin' to, and always used to try and get round, and generally managed it, putting the master to him in a man-to-man kind of way, y'e see. There was another, a vinegar-looking, narrow-jawed cove, who was always hard on me." He was sentenced to two months, and it was while undergoing this that he became converted. "I took to thinking what a fool I was not to live quiet and comfortable on my pound a week, like another man." The prison parson, it appears, worked upon his prepared mind, and his sermons so impressed the bruiser that he was fairly won over to a life of piety and rectitude.

A NEW LIFE.—Rev. S. H. Davis, writing from the Ellice Islands in the Pacific, says: "Each island has its good stone chapel and teacher's house, and the services are well attended. Hundreds can read the Scriptures with fluency, and the progress those young Christian communities have made is a matter of wonder. The people give largely of their means for the support of missionaries.

Englander opens with a very upon "Central Asia," by Rev. Prof. Adams, of Jackson- ville, with even hand Herbert Packard presents the com- ments of Grote and Curtius. Dr. E. H. Meissner writes a valuable paper upon "The Gene- ral Natural Law." Dr. Thompson in the American Chapel in Thanksgiving Day, is the closing Dr. J. P. Thompson, giving a critical analysis of the Exodus. The critical analysis is valuable.

Missionary Notes.—A Presbyterian Synod recently held in China, consisted of 27 missionaries and 37 native preachers.

The Hindus are making strenuous efforts to support their tottering system, and are preparing books in its defense, but are meeting with poor success.

The work realized under Rev. Wm. Taylor is increasing in interest. He has witnessed about 300 conversions at Madras.

The American Presbyterian Mission at Canton, China, has been in existence about fourteen years, and sixty-five have been added to the Church within about a year and a half. A new Church edifice has recently been erected, Dr. Bushnell and Law." The closing Dr. J. P. Thompson, giving a critical analysis of the Exodus. The critical analysis is valuable.

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The Wesleyan Mission on the island

of Tonga is enjoying great prosperity.

The natives are becoming interested in the subject of religion. The social meetings are well attended, and multitudes are embracing the truth.

TEMPERANCE.

MR. BENDIGO'S GOOD FIGHT.
London Correspondent of the *Boston Post*.

Bendigo, otherwise more prosaic William Thompson, represents a generation past and gone. He was at his zenith, as a champion striker from the shoulder, when the Prince of Wales was himself too young to enjoy the many sport, and immediately succeeded that knotty race which constituted the glory of *Five's Court*, and that it was against the rules to say a word, I bawls out, "Bravo! I'm glad the little 'un,' was wrong, and, what made it worse for me, all the prisoners and the wardens burst out a laughing. The parson he turned away, but I could tell by the move of his shoulders that he was laughing too; which, perhaps, made it a little better. They thought it was a joke of mine; but it wasn't. I took it too serious for joking, and when I got home to my cell, and was quiet, I kept thinking about it, and about how somebody must have helped little David to lick the giant with his sword and armor, and about them old times when I used to ask that I might win the fight, that I might keep my old mother out of the workhouse. Well, it was as sing'lar as though it was done on purpose.

THE FIERY FURNACE.

"The very next Sunday the parson preached another sermon, which seemed hitting at me harder than the one the week before. It was all about the three men, Shadrach, Meshach, and Abednego, who was cast into the fiery furnace, and who was saved by the Lord from being burnt. O, yes, I've heard about that since; it wasn't exactly Bendigo who was the third man; but the name sounded like it to me, and I took it as such, though I didn't say anything to anybody. If one Bendigo can be saved, why not another?" I said to myself; and I thought about it a great deal more than anybody there thought, I'll wager. If I'd have told them I might have thought that the sermon was got up for me. It really seemed so. Sunday after Sunday I looked out for something about me in the sermon, and there it always was. After the one about the fiery furnace came one about the twelve fishermen. Now, I'm a fisherman myself. Bless you! I should rather think I was—one of the best in England. I've won lots of prizes, and got a fishing rod that Mr. Walter, of the *Times*, give me. Well, after that came another sermon about the seven hundred left handed men in the Book of Judges; and I am a left-handed man. Of course I am. It was that beat the knowing ones I have had to stand up against. Well, it was this always going on that made me make up my mind to turn as soon as ever I got out. It was on a Thursday, and in the winter, and when I was let out at the jail door there was my old friends kindly come to meet me. 'Come along, Bendy, old boy,' they said, 'we've got something to eat and something to drink for you already. Come along! But I had made up my mind, and wasn't to be shook; so I turned round, and I see, 'look here, I never will eat or drink along with you or along with any man in a public house again as long as I live.' I've done with it."

THE FIGHTER'S STORY.

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with a cheerful smile, "I never in my life had a hit on the nose hard enough to make it bleed, and in all my battles I never got a black eye. I've got something to eat and something to drink for you already. Come along! But I had made up my mind, and wasn't to be shook; so I turned round, and I see, 'look here, I never will eat or drink along with you or along with any man in a public house again as long as I live.'

I've done with it."

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SCIENTIFIC.

Mr. de Lessups, the projector of the

Suez Canal, states that he has not

abandoned his project of a trans-Asiatic railway, crossing the Himalayas.

The prismatic colors have been chemically produced in the form of sheets, representing the finest pearl, in which purple, blue, golden yellow, pink and green possess the beauty and lustre of the finest polished shell.

One of the secretaries of the British Legation reports to his government, that "in every important branch of industry the American manufacturers seem to be ever gaining on their competitors of the Old World, by advantage of improved process as of labor-saving machinery which American or other invention may offer." Whether or not this is true, it is a fact that the American industry will not only supply its home market in most articles, but will also become a formidable competitor in foreign markets in many articles.

There is considerable religious interest among the Mohammedans in the Persian mission at Oroomiah. A few years ago the Nestorians dared not even acknowledge to their fanatical neighbors that they believed Christ to be God. Now the Nestorian helpers, in their conversation with Mohammedans, not only affirm the truth, but prove it to their hearers.

Rev. S. H. Davis, writing from the Ellice Islands in the Pacific, says:

"Each island has its good stone chapel and teacher's house, and the services are well attended. Hundreds can read the Scriptures with fluency, and the progress those young Christian communities have made is a matter of wonder. The people give largely of their means for the support of missionaries.

It is seventy years since the London

Missionary Society sent Rev. Robert Morrison to China, who began his labors in Canton. What has God wrought there during these seventy years? The Gospel is preached in 40 walled cities and 360 villages, embracing 400 stations and out-stations, with 400 native preachers, and 10,000 converts.

The Wesleyan Mission on the island

of Tonga is enjoying great prosperity.

The natives are becoming interested in the subject of religion. The social meetings are well attended, and multitudes are embracing the truth.

A NEW LIFE.

His description of the passages that particularly moved him is worth quoting:

"Twice a day on Sunday we had to go to chapel—to hear the parson. I didn't care much for listening to such things in general, but somehow this Sunday I did. When I say somehow, I mean to say I couldn't but do it. It was just in my line. It was about the set-to between David and Goliath. And when the parson began to talk about the big 'un'—how tall he was, and how proud and strong—I was all the time picturing him as being a man after the style of the big 'un' I had fought three times—Ben Caunt was—and wondering how I should have got on in a stand up with Goliath.

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PUBLISHER'S NOTICE.

The name of each subscriber is printed on the paper sent every week, and the date following the name indicates the year, month, and day to which it is paid. If this date does not correspond with payments made, the subscriber should notify the Publisher immediately.

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Persons desiring to stop the paper should write to the office of publication, and be careful to forward the amount due; for a subscriber is legally bound as long as the paper may be sent, by the terms of his contract.

Communications which we are unable to publish will be returned to the writer, if the request to do so is made at the time they are sent, and the regular stamp is enclosed. It is generally useless to make such requests at any time after the communication is received, which, if concealed half their space, we might be glad to see. Anonymous communications go into the waste-basket unread.

Articles are paid for only when this is expressly stipulated.

ZION'S
HERALD.

THURSDAY, FEBRUARY 4, 1875.

We have found a good test for street beggars. There is no practice more injurious than indiscriminate giving to lusty beggars who are abundantly able to work. It creates and perpetuates a pauper class — the bane of all the old European cities. A stout man, in comfortable, but seedy clothes, presented at our desk, last week, a very handsomely written and eminently pious note. He had written out his plea, the paper said, to save our time. He asked aid, for the love of Christ, not being able to find work, and being in desperate want. Here was a trying condition of things. He intimated frankly that appearances were entirely against him, as there was no one to vouch for the correctness of his statements. To give might be simply encouraging a loafer (as it turned out he was) to go round living on the credulity and sympathy of those who were working hard for their own living. To refuse him might be a severe temptation to a hungry man. "If you will call her at twelve," we said, "we will go out with you and give you a good dinner." He was profuse with his thanks; took his paper, and left the office. This is the last we saw of him; but we heard of him and his pitiful story in other offices. This form of begging cannot be too earnestly denounced and discountenanced. It is well to give a hungry man food; it is better for every man to work for it. Indiscriminate street and office giving of money is "evil, and that continually."

Our old and ever respected friend, Rev. George Trask, is no more with us upon earth. How long and intimately we have known him — as far back as when the late Amos Lawrence used to fill the seat of his coach, so well known to Boston boys and girls, with copies of his "Uncle Tobe," and distribute them in the public schools. He was a good man, perfectly gentlemanly, although he would speak up almost every possible occasion, and bring in with remarkable wit and wisdom, but especially with pertinacity, his one-man institution — "the Anti-Tobacco Society." No human mind can fully estimate the good he has accomplished. He has literally saved thousands of youth from smoking habits and all the serious consequences connected with them. With all his persistence, he was at heart a modest and humble man, of a very sweet Christian spirit. He was an excellent preacher, even outside of his chosen scene, a man of one business; and he could truly say, as did St. Paul, in reference to another work, "this one thing I do."

He was a pure and devout man, leaving a blessing behind his words and prayers when he visited a family, as he did ours in Lancaster, where he married his excellent wife, the daughter of old Doctor Packard. Peace to his slumbering ashes! His life was somewhat a weary one, fighting, as he said, the devil, and trusting to Providence, like the birds, for his bread. He has, however, ended the strife, and entered upon his rest. Who will be willing to take up his self-denying but important mission?

He was a graduate of Bowdoin, and was seventy-eight years of age.

CONQUERED BY CHRIST.

Dr. John Lord, in the admirable course of biographical lectures which he is now delivering at Horticultural Hall, in this city, on Monday, January 25, had for his subject John Chrysostom, the golden mouthed Archbishop of Constantinople. The lecture, as have been all the others, was a remarkable exhibition of vivid word painting. With a peculiarly awkward delivery, and a flat and unimpressive voice, without the slightest grace in his intonations, outrunning his breath often in his neglect of punctuation in reading, he still holds his intelligent audience in breathless silence, save when they break out in short, involuntary applause, moved by the melody of his sentences, the picturesqueness of his descriptions, the eloquence of his thoughts, and the richness of the suggestions drawn from the personal incidents he relates.

A very impressive representation was made of the better opportunities afforded the Christian preacher to reach the highest order of eloquence, as compared with the statesman or political orator of antiquity; or the marvelous power of Chrysostom to move at his will the masses of people that hung upon his lips, to affect equally kings and peasants, learned and unlearned, soldier and citizen, — in part a divine endowment of genius, and in the part the result of the most careful and protracted training under the first teacher of rhetoric of the day. Whether Bishop in Antioch, or Patriarch in Constantinople, the whole population of both cities bowed before the majesty of an eloquence that seemed to be invested with supernatural grace and power.

The story of this remarkable triumph of forensic art, baptized with theunction of the Holy Spirit, as drawn out by an appreciative hand, formed a delightful and profitable hour's entertainment. But the most impressive lesson, at least to one of the hearers, was the illustration which the life of Chrysostom gave of his absolute consecration to Christ. From the hour of his conversion, like the great Apostle of the Gentiles, he had but one object, one desire, and one

ambition. He was so thoroughly conquered by his appreciation of the love of Christ for him that he coveted nothing but the privilege of yielding all his substance and talents for the Master's service. This divine love overcame his desire for wealth, for personal ease, or for the honor of his fellow men. He was placed beyond the fear of want; he had schooled himself to the humblest fare. No dangers daunted him, for to him "to live was Christ, and to die was gain." He was awed by no human presence. Kings and princes were but men and sinners, in danger of eternal death. The sole desire he desired to pay to them was, as an ambassador of God, to beseech them, for Christ's sake, to be reconciled to Him.

The hearer of the animated lecturer could not but be struck with the amazing power which this unqualified consecration gave to this eloquent preacher. It preserved him from being swayed by popular adulation; it defended him from the temptations of the court; it was his safeguard in the hour when fortune smiled upon him; it inspired him to the most heroic and self-sacrificing labors, made him the constant friend and evangelist of the humblest and poorest in the city of Bethlehem. The location of Ramah has to this day been disputed. Dr. H. brings to his solution of this question much research, and a thorough study of all the great explorations of the Holy Land. Yet more extensive examinations will be made in the future, for all Christian scholars are becoming deeply interested in the abiding places of the incarnate Son of God. These may confirm or disprove the theory of this paper.

The Presiding Eldership comes up for discussion in the fourth article, from the pen of Rev. W. R. Goodwin, D. D. The history of this vexed question is glanced at, and the dissatisfaction with this office in our Church polity is to be cured by election by ballot, by enlarging the Districts where they embrace fifteen or twenty charges to twice their present size. Then follows the knotty question, how to secure an elective Presiding Eldership when the incumbents of this office constitute a majority of every General Conference, and naturally resist this innovation. At this point, just where light is most needed, Dr. G.'s lantern seems to be of little service. He thinks that a fair, plain, and sweet-spirited discussion will put this part of our machinery into the best possible working order. We think that the system of Episcopal Districts will make our Bishops better acquainted with the candidates for this office and the wants of the people, and thus secure the best men without the evils of bargaining, lobbying, and spoil-dividing to which such elections would naturally lead. It would be jumping out of the frying pan into the fire. So long as class-leaders are sub-pastors they should be chosen by the pastors, and so long as Presiding Elders are sub-bishops they should be selected by the Bishops.

"The Negro" is the topic of the next paper, by Dr. Henry J. Fox, President of the University of South Carolina. In view of the interest excited by the Louisiana troubles, and the threatening aspect of the untrified rebels of the South, this article will be read with especial interest. The occasion which evoked the vigorous pen of President Fox is the bill of charges which Rev. E. T. Winkler, a Baptist D. D. in Georgia, prefers against the dusky race in a recent article in *The International*. At the door of poor Sambo all our national troubles are laid. He is the Jonah of our ship of State, who must be speedily cast overboard into Mexico — not the Gulf, but the Republic. The Georgia minister of the Gospel, forgetful of the charity that thinketh no evil, calls out of the dictionary all the bad adjectives, and piles them upon the back of the freedman, who is doing the best that he can, against the satanic opposition of so-called preachers of Christ, to lift up himself and his children into the blessings of a Christian civilization. We verily believe that if there is an extra heavy mill-stone at hand in the Day of Judgment it will be tied around the necks of just such Southern doctors of divinity who employ their superior talents and culture in laying stumbling-blocks in the way of Christ's little ones, instead of reaching out a brother's hand to lead them up to comfort and culture here, and to heaven hereafter. President Fox repels the charges of this reverend libeler in a manner which evinces his fitness for the post which he occupies, under the reign of equal rights in the Palmetto State.

The first Religious Ideas Among Barbarous Tribes, is from the busy pen of Dr. Winchell, of the Syracuse University. The great American geologist has not overstepped the bounds of his chosen science, for the footprints of extinct races of men leave indications of their religious character in their ornaments, implements, temples, and sepulchres. Thus all the sciences constitute one circle, and all the *ogies* run into theology. The prehistoric peoples of the Cave Bear epoch, the Stone Age and the Bronze epoch are all scrutinized with that acuteness and penetration which geology fosters in her votaries. The conclusion is that all of these had religious notions, especially a belief in future existence. The inference that these ideas are intuitive, or spontaneous, is an induction from a very wide range of observation on the customs of modern savages, so that quite a library is quoted or referred to in the foot notes. This breadth of view always renders the contributions of Dr. W. especially valuable to minds trained to think according to scientific method. This article is a strong corroboration of the Gospel of Christ, inasmuch as it shows humanity there is a basis for His last command, to preach the Gospel to every creature.

A Common Basis of Knowledge for Science and Religion is the theme of the next paper, by Rev. Jacob Todd. It is written in a clear and vigorous style. We object to the unwise and untrue admission, at the start, that "religion does not claim absolute knowledge, but only a preponderance of

probability." This is an old error, which Dr. Winchell's paper explodes; for it is that which is cognized by the intuitions. There certainly is absolute knowledge in Christian experience, in the witness of "the Spirit, crying Abba, Father;" and in the manifestation of Christ in the soul by the coming of the Comforter. We do well to take heed unto probabilities "until the day dawn and the day star" of intuitive certainty "arise on our hearts." To be sure, this knowledge is only for the believer in Jesus; but every man may be such a believer, and be instantaneously lifted above the balancing of probabilities, into the clear sunlight of assurance. Mr. Bowe shows, by Spencer's definition of the Infinite, that he has all that we have, and more too. "If God is infinite, He can reach us; if not infinite, we can reach Him. In either case communion is possible." The paper is intensely enjoyable to Christian minds of a metaphysical turn.

In the Synopsis of the Quarterly we have the quintessence of English and American religious thought, and in the German and French Reviews we catch quite a glimpse of the results of the intellectual life of these nations. The Foreign Religious Intelligencer brings before us all the great movements of the Papacy, the Old Catholic and the Anglican Churches, while the Foreign Literary Intelligencer exhibits the literature evoked by Strauss' rationalism works, and all the recent books from the work-shops of Germany. Dr. Whewell's review of the Reviews in this number is especially able and interesting. The Quarterly Book-Table is worth to the preacher more than the price of *The Quarterly*, as his guide in book buying. The judicious reader of this table who fills his library with trash is without excuse. To all our preachers and studious laymen we would say, Now is the time to subscribe for the best American quarterly.

where in the universe, even though like the god of the deists, He is only standing with folded hands, and looking on to see His great eight-day clock go off of itself, with no interposition or agency on His part since the day He wound it up. The absurdities of the Spencerian doctrine of nescience, borrowed from Hamilton's and Mansell's relativity of human knowledge, are set forth with wonderful clearness. Mr. Bowe shows, by Spencer's definition of the Infinite, that he has all that we have, and more too. "If God is infinite, He can reach us; if not infinite, we can reach Him. In either case communion is possible." The paper is intensely enjoyable to Christian minds of a metaphysical turn.

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ed, Dr. Kelley, the Presiding Elder now, and pastor in 1870-3, replied that there were none that he knew among the many children who joined as seekers of religion during his pastorate. Bishop Marvin is full of the spirit of soul-saving, and the burden of his ministry is a free, present, full, conscious salvation. There has been no marked revival at any of our principal Churches in Nashville the past year. A profound awakening is greatly needed in the city.

Bishop Haven delivered a series of lectures on "The Bible and Bible Lands" to the theological students of Central College in the Methodist Episcopal Church, two squares distant from the McKendree, at the time Bishop Marvin was conducting his meeting. One of our preachers, who called upon the Bishop, and attended his lecture on the conquest and division of the Holy Land by Joshua, reported that he found the Bishop affable in the social circle, and highly instructive and interesting as a lecturer. How one is reminded of the lean and fat-fleshed kind of Pharaoh when comparing Bishops Haven and Marvin!

The statistics of thirty-three of our thirty-seven Conferences show an increase of 35,276 members for the past year, which is much larger than our gain the preceding year, or my prediction in my letter two months ago. Our General Minutes will show a membership of over 700,000. And yet there are more than 700,000 sinners in the South, not members of any Church. There is room here, and souls enough imperiled, for any and all earnest evangelical ministers to find employment in working for Christ. Especially ministers more spiritual, self-sacrificing, temperate, holy, honest and zealous than the preachers of our Church, if there be such, ought to accomplish a vast deal here in evangelizing the South.

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Please present my compliments to Dr. Fuller for the column of charitable criticism of "Notes" in a recent issue of his paper, which I saw copied almost entire in the *St. Louis Advocate*, with comments by Dr. McAnally. After reading the statement, "if, in making reports to Conference, the South Church were to approximate the Methodist Episcopal Church in revising Church records another 100,000 would be sure to go," I referred to my own Church register, from which I reported in October to our Conference, and after careful count I find that not more than one in twenty reported was not visited last year. The third item of directions for our Church Conferences, to be held monthly, or at least quarterly in all our Charges, is, the roll of members shall be called at every meeting, and the Conference may strike off the names of any who have been lost sight of for a year. Our registers are pruned considerably in that way.

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The State Teachers' Association met on Wednesday in the Capitol. The chief topic of discussion at the opening session was the proposition before the Legislature to dispense with the offices of State and County superintendents of public instruction, and devolve the duties of these offices upon the State Treasurer and County Court Clerks. Every speaker strongly opposed such a suicidal policy. Dr. Sears, agent of the Peabody Fund, paid a high compliment to Tennessee, telling us the heart of the trustees of that fund were interested for our State, that Virginia, West Virginia, and Tennessee were in advance of other Southern States in public instruction, and that no possible way of efficient system in public schools without State and County superintendents; and plainly indicated that it would be a needless waste of fund to appropriate any of it to our State if we abolished those offices. He also stated that the \$36,800 appropriated to Tennessee, last year, was to aid us in permanently establishing a good system of public schools.

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THE SUNDAY SCHOOL.

First Quarter.

Sunday, February 14.

LESSON VII. Joshua viii, 30-35.

BY REV. D. C. KNOWLES.

EBAL AND GERIZIM.

Leader. 30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal.
School. 31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron;

L. And they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

S. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

L. 32 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger as he that was born among them;

S. Half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

L. 33 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

S. 33 There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them;

Success again crowned the arms of Joshua. Sin having been signalized punishes, the God of battles marched once more at the head of His people, and gave them victory. All fell an easy prey, and the conquering army pressed right forward into the heart of Canaan. Their line of march was almost due north from their last battle-field, and their advance seems to have been wholly unopposed by the terror-stricken inhabitants.

Then Joshua built an altar. Joshua hastened to fulfill the commands of Moses, Deut. xxvii, 2-8. Ebal is distant about thirty miles from Jericho, Jericho and Ai were the capitals of two kingdoms, that lay in the path of his march to this mountain. These had both fallen, and he had now an unobstructed way to that spot designated by Moses as the place for his altar. All his movements thus far had reference to this lesson, and were a preparation for it.

Mount Ebal. Mount Ebal is the culminating point of a chain of hills. Its summit is, according to latest measurements, 2,700 feet above the sea and 800 feet above the plain. It lies north of Mount Gerizim, facing it, a narrow valley running between, in which lay the old city of Shechem, now called Nablous. Its sides are steep and broken. Limestone rock crops out in bluffs and precipices all the way up the slope, giving the face of the mountain a peculiarly barren and desolate appearance. Nevertheless there are fruitful terraces and blooming gardens clear to the summit. The mountain is both higher and steeper than Gerizim.

An altar of whole stones. Directions for building altars unto God are given in Exodus xx, 25. Whole stones are those that have not been shaped or polished by instruments and art, the rough, unheaved stones of the field. Doubtless these commands were given to prevent the stones from being carved into images of God, or devices to represent Him, and they are also typical of Christ, who is the stone cut from the mountain without hands, the unheaved stone, signifying the entire absence of all human culture or skill in His intellectual and moral formation. He was absolutely without any marks of earthly civilization. Like the stones of the hillsides, He was as God made Him. And yet all genuine culture comes from Him!

And they offered thereon. There is no mention of any sacrifices offered by the Israelites in Canaan before this time. If this was the first altar erected, it is a curious coincidence that it was in the same general locality as that one built for a like purpose by Abraham, when he first entered the promised land, Gen. xi, 7.

And he wrote there upon the stones. It is generally conceded that the stones on which the law was written were distinct from the altar before mentioned. They were cemented with plaster, and the law, written in the soft mortar, which hardened with age. Such cement is exceedingly durable in that climate. Dr. Thompson says he has seen such writings, two thousand years old, a distinct as when first inscribed. "The covenants on Solomon's pools remains in admirable preservation, though exposed to all the vicissitudes of climate, and with no protection. The covenants in the tombs of Sidon are still perfect, and the writing entire, though acted upon for perhaps two thousand years by the moist air, always found in caverns."

A copy of the law of Moses. Various are the opinions as to what this writing included. Some think only the Ten Commandments were inscribed; some, the blessings and curses pronounced by Moses; others, the whole body of instructions given in Deuteronomy. It is impossible for us to decide the extent of this inscription. From the statements made, however, we should think only the more essential duties enjoined were written on these stones. These would serve as reminders of the rest. If the greater were observed, the lesser would not be forgotten.

On this side the ark and on that side. The tribes were divided, six standing at the base of Ebal, and its sloping sides, with the other six massed on the sides of Gerizim. The ark occupied a central position in the valley, surrounded by Levites.

As well the stranger — the proselytes to Judaism. These had been adopted

into the nation, and were a part of it. They were brought under the same conditions of blessing and cursing as the genuine stock of Abraham.

And afterwards he read all the words of the law. It is possible that Joshua himself read the laws of Moses, with the blessings and curses. The people in profound silence may have listened to the solemn language of precept and warning. It may be objected that such a vast multitude could not have heard the words of a single voice. But the acoustic properties of this valley are wonderful. "The first time I stood upon that lower spur of Gerizim," says Mr. Mills, "the whole scenery struck me forcibly, as if divine Providence had conformed its physical features to meet the requirements of the occasion." Mr. Mills placed his tent between the mountains, in a spot where the ark would most likely have been placed, and, ascending Gerizim, read the blessings of the law, and was distinctly heard by his companions both at the tent and on the sides of Ebal. A friend also read the curses from the terraces of Ebal, every word and syllable of which were distinctly heard on Gerizim. These facts prove that the voice of Joshua might have been heard by the nation in such an audience-room as this. Nevertheless, we would not limit this exercise to Joshua. In all probability the Levites on the side toward Gerizim read the blessings respectively with him, while at the conclusion of each the whole multitude shouted Amen; and then those toward Ebal read the curses in like manner, which were also followed by the thunder-tones of public approbation. In any event, all heard and all understood, and all responded to the sacred ritual of Moses. This was equivalent to a formal covenant with God, accepting these laws, with their penalties, as the constitution of the new State. It was the Jewish constitutional assembly, composed of all, young and old, ratifying the fundamental law of the nation, and taking anew the oath of allegiance to their divine king. In all this is seen the mercy of God. These people, chosen to be the peculiar people of God, for the salvation of all nations, were low in morality, imbruted by generations of bondage, and full of sensuous inclinations. An abstract statement of truth and duty, such as would be appreciated by a people long accustomed to reflection and spiritual meditations, would have made little or no impression on them. They could only be deeply impressed by object teaching and sign language, or with outward circumstances so novel and startling as to strike whole nature with wonder and awe. Hence the mighty miracles, the gorgeous ceremonies and the solemn assemblies and the impressive worship. This gathering is but one of many of its class. It had a benevolent purpose, suited to the undeveloped mind of the age. The vast assembly was magnetic in itself. A nation, before whom rivers fled, and walls fell down, and all enemies were scattered, massed between such hills, must have felt the enthusiasm of the hour, and caught a sentiment of loyalty unknown before. In addition to these common feelings that arise on such occasions, the gross mind of the Israelites must have been powerfully impressed with the sanctity of its laws, the unpeakable good of implicit obedience, and the awful results of willful or thoughtless rebellion. In such hours men are lifted above the ordinary plane of motive and purpose, and become inspired with higher sentiments. These desert-born sons of emancipated slaves were reconstructed in their spiritual convictions between the walls of Ebal and Gerizim. They sprang at once from spiritual childhood to maturity as they shouted their Amen across the valley. It is safe to say that they marched away from this scene a better people than when they came, animated by higher motives and nobler purposes.

With the women and the little ones. No one seems to have been left at Gilgal. The whole nation was moved up to take part in this ceremony and covenant. Some might think the law dry reading for children, and doubtless in our day they would have been left at home; but the Israelites were deeply sensible of the value of their presence. The scene, the echoing Amens, the solemnities of nature and of worship, were educational in themselves. It is not necessary that children understand the sermon, to be profited. The demand that sermons be brought down to the level of infancy, in order to secure their attendance at church, is an irrational and foolish idea. These desert-born sons of emancipated slaves were reconstructed in their spiritual convictions between the walls of Ebal and Gerizim. They sprang at once from spiritual childhood to maturity as they shouted their Amen across the valley. It is safe to say that they marched away from this scene a better people than when they came, animated by higher motives and nobler purposes.

One very interesting and curious scene I looked at, in one room, was two people, who could neither see, hear, nor speak, carrying on a conversation together. One of them was Laura Bridgeman. How do you suppose they understood each other? Guess! One holiday morning it was proposed that we have a fishing excursion down the harbor, and invite as many as we could of the blind boys. Two of them were good rowers, and in this case, contrary to the usual rule of "blind leaders of the blind," made excellent teachers of the others.

The sun shone bright, the sea was smooth, and we went rapidly and gaily along. Passing by Bug Light, which looked like a "castle in the air," we anchored not far from Fort Warren, took out our fish-lines, and began to fish.

Eternity is not alone in the future; it is living in the unseen. Eternity is here to those who realize unseen things.

Christ may become so much to us as

to drive away every shadow, and fill every vacant room in our hearts.

He can occupy the place from which the child went out — the solitary place — the room in which we have hung crapes, there to remain till we reach the pearl gates. He can take the place of husband, father, brother, child, and be all that the dear ones were to us. He suffices for heaven, and He can suffice for earth.

It is God's will that His people should

no longer keep at a distance, and call

Him "Baali" (my Lord), but enter into such near relations with Him as to call

Him "Ishi" (my husband), Hosea ii, 16.

In the midst of darkness the servant

of the Lord may lean on Him,

and though darkness be all around

there is light in the dwelling on which

the blood has been sprinkled.

As the eagle soars, and looks at the

sun, so it is possible for the eyes of a

Christian to be trained so as to look in

the face of Jesus, and, beholding His

glory, the life becomes radiant — is not

darkened by the shadows of earth?

Every one should live up to their

convictions, and not walk in the way

Mr. All-powerful, or Mr. Fill-the-

church, or your dearest friend may

mark out, but in the way the Holy

Spirit by the Word directs.

5 Describe Mount Ebal?
6 How was this altar constructed?
7 Why were altars to be made without the use of tools?
8 Was this the first sacrifice offered in the land?

9 Was the law written on this stone?

10 How was the law written on the stones?

11 What is said of the durability of cement in these countries?

12 How much of the law was probably written?

13 Describe the position of the people at this ceremony?

14 Who were the "strangers?"

15 Who probably read the law to the people?

16 Could he have been heard?

17 What part did the Levites take?

18 What part did the people?

19 Wherein is God's mercy shown in this?

20 What must have been the effect on the nation?

21 Why did they especially need such occasions?

22 Why did they take their little ones?

23 Why should children attend church?

24 Does the Sabbath-school, as conducted, answer the same purpose?

on the blue waves again. But we have not gone far when,

"Hush! hark! a deep sound comes, like a rising knell!"

It is the sudden rushing of the wind; the white clouds become black; the waves throw their white caps at us, and our sail touches the water.

But hastily the captain draws it in, and with all their might the rowers bend to their oars, using all their muscle to bring us quickly to the nearest shore.

"A little while ago," some one says,

"two men were killed by lightning who were taking refuge from the storm on one of these islands." Will their fate be ours? Far off in the distance we see the dome and spires of Boston, but clouds of smoke seem to be rising from it, denser and darker than the clouds.

But we have neared the shore of the island, and cast anchor. Wrapped in every available shawl and coat, we receive the chilly winds and falling rain, and philosophically "do as they did in Spain." What? Why, "let it rain." But now and then we look anxiously toward the city, and pray that we are not to be met with news of another conflagration.

Finally, after about an hour, the wind subsides, the clouds pass off, and also the smoke. The blue sky comes out, and we forget all our anxieties. Our boat goes dancing over the waves, and those of us who can sing keep time in our songs with the merry curves of motion.

Arrived at the wharf on our return, the first greeting is,

"Home safe, all of you?" We have been watching for you for an hour.

Such a gale! We were so afraid something might happen to you!"

"And how about Boston? Has there been a fire there?"

"No; but just before the rain the dust rose in volumes, and the air was so thick it was impossible to see."

So that was it; and Boston was n't burned up, after all! and we didn't get drowned, or struck by lightning!

But his father said, "thou dost well to wish to serve God. As a physician, thou mayest serve Him, and serve thy fellow-men also."

"To serve God is better than men," answered Arnulph.

"Pray this night for God's guidance, oh son. To-morrow I will do as thou wilt."

So Arnulph went and prayed God to receive him as His servant. And his eyes were opened, and lo! an angel, whose hands were full of roses.

"Behold," said the angel, "the offering of those who serve God."

"And can I offer him anything?" asked Arnulph.

"Lo! here in my left hand is thy offering also," said the angel.

Arnulph asked again, "why are the roses in thy left hand scentless? Those in thy right hand are full of fragrance."

But the angel answered, "in my left hand are their offerings who serve their heavenly Father, but care not to serve His children. In my right hand are their offerings who serve God, and planting his little feet firmly on the carpet."

Katei and Josie now went to their mamma's room, and aunt Cassie and Jack talked a little longer.

"God has been very good to David Manton, and he has been very wicked. Oh, how wicked!" said Jack.

"David does not take good care of himself, Katie," said aunt Cassie.

"God has given him an active mind and a healthy body, and if he would use these rightly he could have all the goods things of this life. It is his own fault that he and his family are poor, and wretched and ragged. He has degraded the noble mind that God has given him. He is wasting his health and strength. He has used his eyes to look on wicked sights. He has let his tongue speak, and his ears hear wicked words. His feet have been swift in the ways of sin, and his hands have served his wicked appetite."

"He ought to shut his eyes and his mouth tight, and stop up his ears; hold his hands so, and put his feet down so, and say, 'I will not let any of you be wicked!'" said Jack, doubling up his little fists, and planting his little feet firmly on the carpet.

"To-morrow I will do as thou wilt."

"I never was anything till I knew you; and I have been better, happier, and a more prosperous man ever since. Lay that truth by, in lavender, and remind me of it when I fail. I am writing fondly and warmly; but not without good cause. First, your own affectionately, lately received; next, the remembrance of our dear children, pledges of our old familiar love; then a delicious impulse to pour out the overflowings of my heart into yours; and last, not least, the knowledge that your dear eyes will read what my hands are now writing. Perhaps there is an after-thought, that whatever may befall me, the wife of my bosom will have this acknowledgment of her tenderness, worth, and excellence of all that is wisely or womanly, from my pen."

It is possible for a child to walk into the arms of Jesus on the promise "whosoever."

Shadows sometimes lead us to Christ; but when fully under the shadow of His wing we care little about the shadows outside.

Eternity is not alone in the future; it is living in the unseen. Eternity is here to those who realize unseen things.

Christ may become so much to us as

to drive away every shadow, and fill every vacant room in our hearts.

He can occupy the place from which the child went out — the solitary place — the room in which we have

US ITEMS.

ure of Messrs. Moody and Dunlin the interest bows little abatement, are held in most of the public meetings for

ned by 450 ministers the Church of England, sent to Dr. Dillin for calling the Bonn its admirable manner A similar address has the Anglo-Continental

posed of Congregationalists, Methodists, other evangelical deacons ordained Prof. G. University College, and Mr. Andover Seminary, at

revisers of the Old Testament, their 27th session books of Samuel are up to Isaiah, verse 20

ment company of reassembled in London with session, and proposed revision of the New Testament, commencing at the

house, a lay evangelist well known in Chicago, of Prayer in Syracuse, readings twice or thrice in new congregations, deep impression.

up every Monday Methodist ministers at Chicago has been published with new chairs course a vote of deacons extended to Rev. Dr. whose agency this accomplished.

mittee gives an index of the growth of their country since the Dec. dependence, from 25,000 to one million and three persons.

a late edition of the says, "the British pretensions are eagerly and resolutely done for many genera-

ches of the Synod of 34,639 members, con- to the work of the or about one-fifth of the entire Church.

ry is composed of two the Methodist, one Bap- two Roman Catholics, tists, and two persons members of any Church.

of the Union Theological New York, have lately had a discourse by Mr. of the Supreme Court, of the civil law to ec- and discipline.

neans sang, a few St. Paul Methodist church, Cincinnati, little sons, grandson of Bishop over five, was pres- greatly to enjoy the of the civil law to ec- and discipline.

annual meeting of the Episcopalian Mission keng, 60 miles south of 1, 1874, in the hall trial tablets of the vil-

After discussing the girls' feet by na- it was unani- the women be called different stations, and pledges obtained, if this practice. It was establish a Chinese Church Sung San Chia English, Zion's Herald.

as attended by sixty women missionaries. respondent at Berlin the Prussian bishops by the Vatican if it is the vacan dioceses in infringing canonical or

It is supposed that the under present circum- the vacant livings, so cause of students in the

made by Rev. Dr. Ford Avenue Methodist church, respecting the hymns are showing conclusive less hymns, in a

party sent by the to Madagascar and Oct. 4th. The party Dr. Kestell Cornish, S. Up to Oct. 18th Dr. the native Churches Ivondrona, and had the building of a

between the Pres- (South) and Dr. Dr. pastor of the First church of that city. Dr. announced the jurisdiction Dr., and the Presbytery the first Tuesday in consideration of the case.

college, England, offers encouraging the study of the Old such Greek literature New Testament.

The Farm and Garden.

HINTS ABOUT WORK.

Farm Machinery. — Next to land and live stock, machinery costs the most money — frequently more than the live stock. It ought to be carefully used and kept. Whatever implement has not been thoroughly cleaned, oiled, and put away, should now be attended to. Machinery will be used more and more, and a man of intelligence can use it most profitably. Farmers should therefore study mechanics, not only that they may know how to use and care for their machines, but how to improve them and invent new ones.

The Stables will need daily cleaning. Manure should not be left to freeze in hard lumps beneath the stock. The stables should be warm enough to prevent freezing in them, or the cattle will suffer loss, or more feed must be given.

By wheeling out the manure the first thing each morning to the heap in the yard, and piling it up neatly and compactly, the whole may be kept from freezing during the winter, and it will be in fine condition for use in the spring.

The Stock. — Liberal feeding is now needed. Stock should be allowed to lose now what they have made in the summer. On the contrary, they should be kept growing. And they may be, by proper feeding. Have exact measurements for the feed. Three quarts is a fair allowance for one ox or horse, or for two cows or four calves at each feed. A bushel basket of fine cut hay is an average for one horse or cow, or two calves at each feed. Give salt regularly, in small quantities.

Milk Cows will have chapped teats, if they are not wiped dry after milking. The teats and udder should be washed and wiped dry previous to and after milking. If chapped, fresh lard will soften and heal them.

Sheep. — Irregular feeding will show in the wool. Every time the sheep falls off in condition there will be a weak spot in the fiber, and the wool will snap there when stretched. Wool buyers don't neglect to look for this, and the wool loses 5 or 6 cents a pound in value where they find it. Regularity in poor feeding is not so bad as good and bad feeding alternately. The sheep do not suffer so much. Half a pint of grain a day will keep sheep in good condition, with good straw or sweet corn-fodder. A little sulphur in the salt is a preventive of "stretches," which is simply indigestion.

Fattening Animals. — There is a point beyond which it does not pay to feed either hogs, sheep, or beavers. When they fall off in their feed, feed is wasted. As long as young animals will eat well, it may pay to keep them. But full-grown animals, when fully fat, will eat and eat, and keep stationary. It is well to keep a watchful eye upon such.

LIVE STOCK AND POPULATION.

Professor Thorold Rogers, of Oxford University, England, has made up a curious return of the proportion of domesticated live stock to population in the most prominent countries in the world. It shows the following results:

Great Britain has one cow to every twelve persons, a sheep for everybody, and one pig for every six.

France has a like proportion of sheep, a double share, comparatively, of cows, but only one pig to every six persons.

The Swedes have a cow between three and one-half of them, a sheep between two and three-quarters, and a pig to a baker's dozen.

There are as many sheep as there are Norwegians in Norway, when they are all at home, and two and one-half of them — the Norwegians — are entitled to a cow. They can have only one eighteen of a pig each.

Denmark has a cow for three persons, as many sheep as persons, and a pig for four and three-quarters persons.

Prussia, with her usual uniformity, has an equal number of cows and pigs, one to every five inhabitants, besides a sheep a pig all round.

Wurtemburg has a quarter as many cows as people, a sheep to two and three-quarters, and a pig a piece to every seven.

Bavaria rates the same as Wurtemburg as to cows and sheep, and is as much better off for pigs as one-half is better than one-seventh.

Saxony has a sheep and a pig for every eight persons, and a cow for every six.

Holland has a cow to every four, a sheep to every four, and a pig to twelve persons.

Belgium, a cow to six, a sheep to nine, and a pig to eight (which is an Hibernicism).

Austria has a cow to six persons, and a sheep and a pig to every five persons.

Switzerland runs up to the Swedish standard on cows, one to three and one-half persons, and has a sheep for five, and a pig for every seven and one-half persons.

We Americans close the list with a cow for every four of us, a sheep apiece, one pig to every one and one-half. — *Rural New Yorker.*

CLEANING BRASS. — A correspondent of the London *Artisan* gives the following: — "Make a mixture of one part common nitric acid and one part sulphuric acid in a stone jar; then place ready a pall of fresh water and a box of sawdust. Dip the articles to be cleaned in the acid, then remove them into the water, after which rub them with saw-dust, which quickly changes them to a brilliant color. If the brass is greasy, it must be dipped in a strong solution of potash and soda in warm

water. This cuts the grease so that the acid has the power to act. This is a government recipe used in the arsenals. We may add to the above recipe, that first washing in clean water after dipping, and second in water in which aqua ammonia has been placed, to neutralize all trace of the remaining acid upon the surface of the brass, is an improvement upon the above process, which is, in all other respects, a good one. After dipping in the ammonia water and cleaning in the sawdust, the effect is very fine. This process is excellent in preparing brass labels, stamped from thin sheets."

SECURING ICE. — I have seen published, at different times, descriptions of cheap ice houses. I wish to give, for the benefit of the readers of the *Advocate*, what I believe to be the best and cheapest way to secure ice; and when any one shall try it they will agree with me. Take as many cracker or sugar barrels as will hold the quantity of ice you want, put them near the well in freezing weather, turn in one or two pails of water into each barrel, and when frozen hard put in more, until full; then put the barrels in the barn, cover them up with straw, and when you want to use the ice knock off the staves from a barrel, and you have the easiest quality of ice, at the small expense of 8 or 10 cents a barrel.

I. HARRIS.

Hopewell Centre. Jan. 9, 1875.

CLEANING MOSS-COVERED STAUARY IN GARDENS, ETC. — It is recommended to kill first the vegetation by the application of petroleum and benzine, which will not injure the stone, and to remove it, when dried, by brushing, and finally rubbing with a rag.

Sheep pay twice — once in their fleece, and again in their pelts and carcasses. Clover also pays twice — once in value as forage, and again in its power of ameliorating the soil, in bringing up from the depths of the renewed sources of fertility.

Domestic Recipes.

Maize Pudding. — To two cups of cold boiled hominy add three cups of chopped apple, the juice of two small lemons, one-third of a cup of sugar, and two-thirds of a cup of Zante currants.

She had identified herself with the Church, but did not experience by faith in Christ peaceful acceptance until this year of affliction. Then her grace gradually fastened upon the Cross, and she was fully ready to depart.

Ella was amiable, so to make a life beautiful to all acquaintances. She was endowed by nature with attractive gems of disposition; but when God's grace was added the life was indeed beautiful, and closed in full view of immortality.

J. B. ROBINSON.

Died, in Fitchburg, Mass., Dec. 12, 1874, SARAH ANN, widow of the late David Seavey, aged 66 years.

Sister S. has lived in this place since the death of her husband, adorning the doctrine of Christ in all her ways.

During her last sickness, which was caused by cancer, she said but little about it; but her absence from the means of grace showed that something more than common was the cause. When we learned it we found her fading as the leaf; but increasing pain only drew her nearer to Him who ever helps His people to endure unmarrowed the ills of life. Her patience and clear testimonies were peculiarly profitable to those with her during her last days. She arranged her temporal matters, as every Christian should, and then patiently awaited the end; and when the Master came, joyfully went to be with Him, which is far better. R. C. PARSONS.

Fitchburg, Jan. 25, 1875.

THE ROAD TO HEALTH.

Mrs. HANNAH, wife of Jas. G. Greene, died at Providence, R. I., Dec. 12, 1874, in her 65th year.

Sister G. was converted and baptized in the Spring of 1829, on Warwick Circuit, R. I., under the labors of Rev. Francis Dane. She remained to the last an exemplary Christian. Little known at church (for she could seldom enjoy its privileges), her sphere of duty was at home, where she shone as the Christian wife and mother, giving her life to those around her. Toward the last her suffering was intense; but her soul was at peace, and longing to depart — her only regret being that the burdens which she had hoped to bear must now fall upon others. She was one of the four noble sisters of the late Rev. Horace Moulton.

W. SILVERTHORN.

CATARRH.

Cured of Catarrh, Piles & Scrofula.

CLAREMONT, N. H., Feb. 12, 1871. MESSE, LITTLEFIELD & CO., — Dear Sirs: I have used your bottles of oil for a disease called the catarrh, which I have been afflicted with for many years, and have derived no relief from medicine until I tried your Constitutional Catarrh remedy. I soon found relief, and am now in full health. I have shown it myself plain on the surface of the skin. Five of our girls have died with catarrh; the seventh has one on his foot now; and at this time, in all appearances, I am free from all disease. I have nothing but the Constitutional Catarrh remedy. I have found it to be the best. I have been troubled with what has anything to do with me, but I always have been healthy. I am now in full health, and feel no pain, but am happy to say that I am not there yet. I feel that I am well of them. Messrs. Littlefield & Co. have given me a bottle of your oil, and I am taking your medicine that I wanted to let you know it. And finally the whole of the human family, I am told, is in full health. I have found the oil the best. I found the all-healing balm, but was rather afraid of it, for I have been taken in so much by that oil, that I am not worth a cent, and call quick justice. Truly yours, L. PERKINS.

INSTITUTION FOR Deaf and Blind.

DR. E. F. WHITMAN,

Oculist & Auriest,

Office, Parcels, 110 Court St., Boston.

Established in 1850. Operations and treatment for Deafness, Catarrh, Strabismus or Squinting, Dropsey, Tumors and Cancers of the Eye-ball and Lids, Granular Disease of the Eye, Trichiasis, Inflammation of the Eye, Anasarca, Operation for Artificial Pupil, Obstruction of the Tear Passage removed by Dr. Whitman, and other operations for the eye, which have proved successful in every case treated for the past ten years.

For nearly forty years Brother T. was an honored member of the North Yarmouth Methodist Episcopal Church. His piety was undoubted, and his life was consistent. He was an earnest Christian worker, and for many years was the chosen leader in the various Church enterprises. The church (for she could seldom enjoy its privileges), her sphere of duty was at home, where she shone as the Christian wife and mother, giving her life to those around her. Toward the last her suffering was intense; but her soul was at peace, and longing to depart — her only regret being that the burdens which she had hoped to bear must now fall upon others. She was one of the four noble sisters of the late Rev. Horace Moulton.

R. C. PARSONS.

Died, in Monticello, Me., Dec. 28, 1874, MARY E. STACKPOLE, aged 34 years.

Sister Mary was converted three years ago, and joined the Methodist Episcopal Church. She lived by the promises of God, and through the grace of God, she enjoyed full salvation, and was ready to go, when told by her mother that she was dying. Just then the angels took her to her home above. May God bless the afflicted parents in their old age! "Be ye also ready." E. S. FRENCH.

Monticello, Jan. 12, 1875.

Died, in Chelsea, Mass., Jan. 2, 1875, ALBERT JAYNE, only son of Albert and Caroline Wright, and grandson of Rev. M. Dwight, aged 6 years and 16 days.

In this gifted little boy many traits of character combined to render him more than ordinarily interesting, joyous and happy. He had a remarkable faculty for shedding sunshine upon all around him; he was quick to appreciate a kindness, and ready to return it; his mental powers led him to interest himself in subjects beyond his grasp, and which, perhaps, developed his mind too rapidly for the frail body which encased it. Although he enjoyed children's stories, his mind was of such a peculiar mould that he was greatly interested in solid matters of fact and plain Biblical truths. He committed to memory

tales of the Old and New Testaments.

Dr. CHERRY & BOWSBY,

819 Washington street, Boston.

REMOVED in a few hours. No fee asked unless entire worm with head is expelled. Can be cured without knife, caustic or salve. Ulcers, Fissures, Hemorrhoids, and Skin Diseases, and all Chronic Complaints successfully treated. Curves guaranteed.

DR. J. C. Ingalls.

TAPEWORM

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No fee asked unless entire worm with head is expelled. Can be cured without knife, caustic or salve. Ulcers, Fissures, Hemorrhoids, and Skin Diseases, and all Chronic Complaints successfully treated.

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